Africa - 1916
Current

From ...

Address: New York City

Date ...

OUTLOOK

A NATURAL LEADER OF THE NEGRO RACE—DR. H. B. FRISSELL, OF HAMPTON INSTITUTE

This remarkable photograph may be best described in the words of a correspondent who sends it to us: "When Dr. H. B. Frissell took his trip around the world, the party visited Zululand, in South Africa. While there one of the party noticed that a group of Zulu boys had, without saying anything, and without anything being said to them, without knowing who Dr. Frissell was nor understanding a word of English, but apparently just attracted by his personality as a dog sometimes is by that of a stranger who is fond of dogs, attached themselves to him and were accompanying him, and she took this snap-shot"

THE EAST-AFRICAN FRONT.—From the pen of Mr. Emil Zimmerman, the well-known German colonial expert, we learn that "the East-African campaign is not a subordinate and secondary affair, but one of the decisive factors in the contest with England." In the columns of the Berlin *Tag*, Mr. Zimmerman continues:

Repeat 3-13-16

"In East Africa the entire Mohammedan world is fighting against England, stiffened by the little German handful, and the German victories there are considered as Moslem victories, and so celebrated. They are reported in Arabia and India, and the enemies of British rule in those lands turn their eyes to East Africa. East Africa is the agent of the Islamic world that foments the revolt against England's position on the Indian Ocean. There lies the great importance of the fight in Africa; it has contributed powerfully to the movement that has set in among the Islamic communities in British East Africa and the Sudan. Had we possest large depots of arms in East Africa so that we could equip the Arabs and their allies, British rule north of Victoria Nyanza would now be at an end and all the Sudan would have been in flames."

Great African Chief Dead.

The Southern Reporter

Lewanika of Barosteland an Amazing Product of the Dark Continent.

4|15|16

Cape Town—Lewanika, King of Barotseland, on the Zambesi, is dead, and his demise closes of the most remarkable character in the history of the old time Darkest Africa. Thirty-two years age when after six of savage warfare with his uncle Nguanawina, he had established his claim to suceed Sepopo as ruler of his tribe. Sepopo had made himself unpopular in the Zambesi region by his predilection for a sport which consisted in hunting down native children, rowing them over in large numbers to an islet in the great river, and feeding them to the crocodiles. He was deposed in 878.

When Lewanika in 1884 found himself in undisturbed possession of figurative throne, he was not less of a savage than Sepopo had been. There were no chiefs left to dispute his authority, for he had slaughtered with their followers all those whom he had suspected of any disposition to oppose him. Poison, the stake, and strangulation were the usual methods he employed to dispose of individuals who incurred his displeasure. Witches and wizards were burned almost daily to furnish amusement to himself and the population.

When Coillard, the great Zambesi missionary, first came down to a meal with Lewanika in the late 70s the terrible chief squatted naked on the ground tearing a duck to pieces with his teeth. In recent years, dressed as a white man, he has dined at tables spread with European napery.

It was Coillard who converted him from paganism. He found the chief to be of unusual intelligence and quick to see the advantages of civilized method once his confidence had been gained. This was a long process, but Coillard succeeded in gaining such an ascendancy over him that Lewanika one day appealed to him how to govern his country. Coilliard's reply, as the missionary gave it in his diary, was:

"Take the secret spear from under your cloak and throw it away renounce vengeance once for all; attach your people to yourself by making their welfare your first object; put a stop to theft! give them justice, quiet sleep and food to eat."

Lewanika took the advice to heart and remained a firm friend of the whites to the day of his death. Thus an immence territory, little by little, was opened to civilization, government. The chief journeyed to England to attend the jubilee of Queen Victoria. On his return he set about establishing schools.

He even settled theSuffragette question among his people in a way that proved eminently satisfactory to the women. He ordained that once a year on one day the head woman of the Barotse tribe should be permitted, in the presence of other women, free freedom to criticise the Council of the nation at a Council meeting, a privilege which she exercised with great gusto.

Her criticisms of the men us-

Negro Musicians.
Present status of negro-American musicial endeavor. C. R. Dixon. Musician 20:689 N. '15

Negro songs
Tribute to the music of the American Negro. Cur. Opinion 59:100-1 Ag. '15

nally were prolonged and scorching and their manifest discomfiture under her tongue lashing was a source of unalloyed delight to the female portion of her audience, who had helped prepare the list of grievance and shortcomings, It kept the women quiet and contented for another year.

LEWANIKA, BLACK STATESMAN

The Guardian 3/11/16.

NATIVE AFRICAN RULER CIVILIZED AND MODERNIZED HIS REALM—ABOLISHED SUPERSTITION AND SERFDOM—BOSTON HERALD DECLARES WHITE AND COLORED HUMAN HAVE GOT TO LIVE TOGETHER AND SHOULD DO SO WITH EQUAL RIGHTS.

(Boston Herald, March 9, 1916.)

From Pericles the Wise to Albert the Good the white race has never failed to praise its distinguished men. Why should it not single out for honor now and then the blacks who, under conditions far less auspicious, have also helped to make straight the ways of civilization? In any fair summing up of their contribution to human progress Lewanika is certainly deserving of a conspicuous place. Here was an African who, up to the time of his death the other day, ruled over a territory at least as big as modern Germany. He obtained it in native fashion by fighting, but he left it in native fashion by fighting, but he redeemed and modernized. Witch burning had been an everyday occurrence in Barotseland. Lewanika put the superstition under ban and took the "sorcerers" under his protection. Serfdom had been universal in his dominion. The King established the principle that man should not hold property in man, and his decree gave freedom to nearly 30,000 slaves. He instituted trial courts where only feud and private vengeance had been; he insisted on temperance and proclaimed religious freedom. He began the education of his people, and it is owing to his people, and it is owing to his initiative that a system of technical schools is now being provided for Barotseland.

The fact that in his later years Lewanika worked under the stimulus of Anglo-Saxon officials and French missionaries shows what black men can do in a favorable human environment.

Race Segregation a Menace

One lesson left to us by the royal reformer who thus rescued his people from unmitigated barbarism into their "golden age" is a lesson we very much need in these days of race proscription, race exclusion and race segregation. We face today along with increased insistence on nationality, a deeper sense of the division between men of one color and men of another. Yet if anthropologists like Boas are to be trusted, this kind of race antagonism is mainly directed, not against real differences of human capacity and adaptability, but merely against the hue and features of those of our fellow-men who do not happen to have had the same race experiences and the same chances in the world as ourselves.

Got to Live Together

The fact that 25,000 years ago, according to Keith and Osborn, a race of "physical and probably intellectual giants" flourished in Europe should throw some light on our theories as to what may come out of the African and Asiatic continents in this twentieth century. Somehow, somewhere, the Colored and the white populations of the earth have got to live together on this planet. It is the part of statesmanship as well as of humanity to see to it that, by wise application of the give-and-take spirit, these conflicting elements shall be harmonized for peaceful cooperation in the work of the world.

The New York News 1/27/16.

New York, Jan. 25. — That the Chief Sam expedition to the West African gold coast would come to speedy and inevitable grief, that its members were committing almost sure suicide was the prediction and warning of the New York News when this paper tried to dissuade its members from sailing on the near voyage eighteen months ago.

The last chapter of the expedition of Chief Sam to found a new republic in Africa was told Monday by three Colored Folks who arrived in the steerage of the liner Cymric.

The three had been deported by the British authorities at Sierra Leone on the west coast of Africa. They were Mrs. Betty Lewis, Fred O. Henry and Scott Warner.

"Chief Sam," Mrs. Lewis said, "is now a prisoner in Cape Coast Castle awaiting trial for manslaughter. This and other charges were preferred against him on account of the large number of colored persons who died on the voyage over."

Alfred C. Sam, who called himself 'Chief Sam," claimed he was the descendant of an African king. In 1911 he organized the expedition which sailed on the steamer Liberia.

He declared he had obtained a grant of 64,000 acres and the promises of welcome from twenty other African kings. He issued gold certificates at $25 each, which entitled the holder to passage on the Liberia and a few acres of land.

"The Liberia left Galveston on August 4, 1914," continued Mrs. Lewis. "We didn't arrive in Africa until November. My husband was chief mate of the ship, but he died on the way over. We had about fifty on board when we started, but they died each day. The food was terrible, and most of them died from ptomaine poisoning.

"When we got to Africa the British authorities arrested Chief Sam and seized the ship. The reason we did not land in Liberia was because the natives were hostile. These were the people Chief Sam said would give us a welcome."

Mrs. Lewis and her companions were destitute. They were cared for by the Travelers' Aid Society.

BLACK MEN WILL RULE THE WORLD

The Chicago Defender 11.22.16.

Missionary Declares That African Chieftains Are Sending Sons to English Schools. Uprising Expected at Any Moment.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow or crying, neither shall there be more pain, for the former things shall pass away."

The black man shall some day rule the world. So thinks Rev. J. E. Crowther, and he spoke so Monday afternoon to the foreign missionary board of the Methodist Episcopal Church. He has been in Africa for years and has studied the conditions there. "Africa is a place of suffering. England is dealing with her African colonies and is looking forward to the time when these tribes will rise up in vengeance for the wrongs they have suffered. They will soon begin to assert their rights and demand their franchise. The political issue in Africa has long been given the serious consideration by the British in all matters concerning that country. The tribal chiefs are sending their sons to the English colleges and to American universities.

Chiefs Educate Sons.

"These young men return to their tribes and teach their people. These people hunger for education and Africa is slowly but surely becoming educated. Eventually the white man will be ruled by the black." Dr. Crowther is only one of the many who sees that Ethiopia will stretch forth its hands. He is one of the many, however, that comes out and states what he sees. No doubt before long the black races will begin to predominate. The possibility of a revolt in India has alarmed the English. Abyssinia is well armed. Japan, although not a black race, is not considered as white and is recognized as one of the world's powers. Turkey is not white and she, too, has demonstrated that they were not as easy to whip as the Allies thought.

NEGROES AS COLONIZERS.

The "back to Africa" idea has not been popular with the negroes of this country in any appreciable degree; they have never believed that that was the solution of the race and colored problems in this country. But the news comes from Galveston, Texas, that Chief Alfred Sam, famous for leading an expedition to Africa some two years ago, is not languishing in a Cape Town prison but is recruiting negroes in Oklahoma for another expedition to the Gold Coast country. It is said that several hundred negroes are ready to sail with him for Africa in the spring.

The history of the previous expedition is somewhat in doubt. In August, 1914, Chief Sam sailed from New York on the steamship Liberia with a considerable company of Texas negroes. He claimed descent from African kings, and his followers accepted his claim as valid. It was said that he had made an agreement with several native rulers for the settlement of one hundred and sixty-four thousand acres of land. Reports are conflicting as to the correctness of his assertions regarding the land and the opportunities awaiting home seekers there. Three of the company are said to have returned to New York with stories that some of the company had died of starvation, that others disappeared in the interior of Africa, while a few secured work on the British plantations of the coast.

Any negroes who emigrate must expect to experience the same vicissitudes which have always been the lot of pioneers. It will be remembered that when peace between the United States and Spain was declared it was thought that there were abundant opportunities in Cuba for negroes to acquire comfort, if not wealth, in the pleasant surroundings of a warm climate. There were alluring stories of the wonderful productiveness of the land. A company of about a thousand went down there. It was necessary to wade through water to get to higher ground and to drag personal effects after them. The stout-hearted took the situation philosophically and stayed through the early trials; the discouraged returned to New York and to their homes with distressing stories. It is said that those who remained, however, have now a thriving settlement.

The simple truth is, of course, that only hardy people make good colonizers, whether they be black or white. But there would be more hope for the colored people of the South than for any other people in attempting to colonize certain sections of Africa. If they could carry Anglo-Saxon ideas with them they might build up a strong and enduring community.

Providence, R. I.

Labour in Transvaal. W. S. Rainford-Hall. 11. Survey. 31: 609-10. F. 14, '14.

Labor conditions in Transvaal mining fields. W: Cullen. Survey. 32: 310-1. Je. 13, '14.

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THE LATEST FROM KING SAM—

Kansas City Star
12-30-11

TOW KING SAM'S SHIP BACK.

Negro Leader Sold Both That Was to Make "Subjects" Rich.

The Barnacle Crusted Vessel Is Now in the Port From Which It Sailed to Establish Dream Empire Two Years Ago.

From the Brooklyn Eagle.

With the arrival in Erie Basin on the end of an 800-foot towline the other day of the barnacle crusted steamship Liberia, pitted with rust and sticky with tropical mildew from tossing many months at anchor off the African Gold Coast, the last chapter of the romance of an African negro's dream of a black empire in Africa was closed.

The Liberia was back within three hundred feet of the spot from which it sailed in March, 1914, laden with negro men and women whom "King Sam" was to lead to a new promised land. Two years and eight months from the day it lifted anchor the ship was home again, and "King Sam" and those of his followers who escaped drowning and disease are scattered among the villages of the west coast of the continent of their ancestors, glad if they can scrape together a living, their dream of empire turned to memories of a half forgotten nightmare.

"King Sam" himself, according to officers who were sent out to bring the ship home, has married his dusky stenographer he took with him and has had himself elected "omahin," chief of a village in the "bush" where he lives, clad in one garment, and does a small business buying and selling cocoa beans.

Handful of Nations His Empire.

His "empire" consists of a tiny group of African natives living in mud huts in the jungle.

The Liberia came in towed by the Zealandia, a ship of the Universa Transportation Company, after a passage that in itself was one of the great romances of the sea. When the Universal Company, in scouring the seas for ships with which to carry the wealth creating cargoes that followed the beginning of the war, learned that King Sam's ark was lying deserted off the African coast, they offered, it is said, a prize of $65,000 to anyone who would go out and bring it back the six thousand miles to Brooklyn.

Wrecking and towing companies, whose business it is to take hazards in salvaging ships, and even the mushroom navigation companies ready for almost any wild adventure from which money was to be gained, passed the offer by.

Eventually the C. W. Morse, a wooden tug, started out on the long trip loaded with less than half enough coal for the voyage. It was never heard of again, and shipping men believe that the tug, its captain, his wife and the crew are lost.

Finally the officers of the company made a proposition to the crew of the Zealandia, their own vessel. The crew accepted. The Zealandia itself had been engaged in some of the wildest of the war's attempts to evade the British blockade of German ports and its men were ready for anything.

Crew of Rescue Ship Deserted.

Two Brooklyn men were sent out ahead to disentangle the Liberia from the snarl of maritime litigation in which King Sam's peculiar system of financing had involved it. They were Capt. William A. T. Miller and Chief Officer Henry Lendeberg. The two went to Liverpool and from there to a port on the African coast. The rest of the trip to Animaboe, where the Liberia was lying, they made in a native surf boat. There they met King Sam, and after weeks of figuring cleared up the debts that held the ship a captive.

For months they tossed on the swells outside the mud village of Animabo, waiting for the Zealandia to come for them. Disease came and five times Chief Officer Lendeberg was taken to the British government hospital up the coast suffering from tropical fever.

The Zealandia left Brooklyn on September 17 last, commanded by Capt. A. W. Barlow, with supplies for the Liberia and iron piping and tools for making repairs in the crippled ship they were to bring home. At Barbadoes the crew of the Zealandia sickened of the venture and left the ship. Another crew was shipped, and the vessel went on to the Azores, where again the ship was left without men to man it. A number of "bravos," natives mixed with Portuguese blood, were signed on and the rest of the voyage was made with them.

Natives Couldn't Endure Shoes.

In October the Zealandia drew up beside the rusty "ark" off Animaboe and October 18 the long return passage began. Captain Miller and his chief officer stayed on the Liberia with a crew of seven "Fantees," coal black surf men from a neighboring African settlement, who wore one small blanket and no shoes, and who were so lazy that "a hookworm is chain lightning beside them," according to one of their white superiors.

An 800-foot, 8-inch hemp hawser was made fast to the bitts of the two ships, with the "bravos" watching the end aboard the Zealandia and the "Fantees" on board the salvaged vessel. The long return passage of fifty-five days was made in almost perfect weather and that, according to an officer on the Zealandia, was the only thing that saved the ship in tow.

As the ships came northward the "Fantees" began to suffer with the cold. In November the ships stopped at Barbados for coal and there clothes were obtained for the natives. They donned them for comfort and not for modesty's sake, but, on their arrival here, though covered with two and three suits apiece and wearing head coverings all the way from leopard skin caps to bath towels, they could not endure the shoes.

In port here curious searfarers from all the ships at the Basin wandered over the Liberia's deck tracing from what they saw the story of "King Sam" and his voyage back to the land of black men, and they found the ship a veritable historical museum of the undertaking.

In King Sam's "Holy Room."

Sam's "Holy Room" was the star exhibit on board. A little 12-foot room aft of the saloon it was, where Sam was sai dto have secluded himself when he withdrew from the rest of the company for "mediation." Outside the door hung a sign lettered in gilt with the word "Holy." On the wall hung a crude oil painting of a landscape, in the background of which were roughly drawn red roofed houses and near them three crosses against the sky. Above them all were the strange words:

"Why Onyankopong Guama."

And underneath the cushions of the seats about the wall in curious proximity, mildewed, were a white robe and an ironbound "billy club" which looked as if Sam might have held it in reserve to influence his followers when exhortation failed.

In the saloon, backed against the wall, was an upright piano, the life of many a clog dance and many a "meetin'" of the board, but today capable of voicing only a muffled tunk-a-tunk-tunk.

Where the Darkies Danced.

Near the piano a circle of a double thickness of the linoleum had been worn through by heels of the clogging darkies, and all around the wall the front of the seats were jagged marred where the heels had stamped the tem in the floor. On the same seats were scraps of hymnals and inscribed with names of the colonists and the home towns in Oklahoma and Kansas which they had left behind.

In the stewards' little office a moldy rubbed stamp, moldy stationery and twenty-three keys, the whole outfit lettered imposingly with the words "Ethiopian Steamship Line," are all that remain of what was a widely advertised American corporation whose stock sold to trusting blacks at $25 a share and which was to bring fortune and power to the investors.

ORGANIZE TO DEVELOP TRADE IN WEST AFRICA

N.Y. Tribune

With the object of conducting commercial operations in West Africa along lines insuring a reasonable return on investment, while at the same time creating a defined and lasting benefit to the people and the country, the Mandingo Development Corporation and an associated enterprise, the Mandingo Association, Inc., have been organized. The latter will be the holder of the common stock of the corporation, while the 7 per cent cumulative preferred stock will be offered for subscription.

The corporation is capitalized at $101,000, and in its present status is regarded as more or less of an experimental proposition. Its specific plans are to carry on a general development operation in the interior of Sierra Leone, West Africa, specializing in cattle production, for which the country is adapted. Attention also will be given to plantation development work, opportunities for raising and marketing palm oil, rubber, coffee and cocoa being said to be unusually attractive.

The Mandingo Association, Inc., is to carry on educational, medical, social and religious work in conjunction with the activities of the corporation. The directors of the latter are: William M. Baldwin, R. Bayard Cutting, Edward C. Delafield, D. J. Evans, Charles Gibson, Frank A. Horne, M. R. Hilford, W. W. Hoover, Percy H. Jennings, William Fellowes Morgan, Garland B. Miller, James H. Post, William Jay Schieffelin, William M. Simpson and Samuel Thorne, Jr.

Free labour in tropical Africa. E. D. Morel. 19th Cent. 75: 629-43. Mr. '14.

Making the lazy nigger work. J. H. Harris. Contemp. 105: 819-25. Je. '14.

South Africa.

Labour in the Transvaal. W. Cullen. Survey. 32: 310-1. Je. 13, '14.

Labour problem in South Africa. W. Blane. 19th Cent. 75: 700-8. Mr. '14.

Labour struggles in South Africa. H. P. Poutsma. Contemp. 105: 500-3 Ap. '14.

Labour war and racial war in South Africa. Outlook. 106: 150*-1*. Ja. 24, '14.

Providence, R. I.
JOURNAL
FEB 5 1916

SAM'S GOLD COAST DREAM.

(From the Boston Herald.)

The failure of Alfred T. Sam and his sixty followers to found an American negro settlement in the British Gold Coast colony, which extends from the West African shore to Ashanti, is a pitiful story of the rashness of ignorance. Back to the land of his fathers, there to be a chief, was Sam's ambition. He knew nothing about it, but he could talk so as to delude others, and, having got money enough to buy a small steamer, they steered for the land of their dreams, and reached it. Not all, however, incompetence and neglect had brought disease on board, causing several deaths. And there were no friends to receive them or ownerless lands to let them have a footing. They were not wanted by the native chiefs, and the expedition seems to have gone to pieces when the British authorities arrested Sam for manslaughter, holding him responsible for the deaths on board the ship. Some of the members are finding their way back, and the others have but a poor chance of gathering gold, or keeping health, on the coast of the glittering name. Their experience is a warning against visions of repatriation—which, indeed, not many of their race in this country entertain. Those who are here have the opportunity o attaining to a happier life in America than would be possible for them in Africa

South Africa.

Civis Britannicus—new style. Liv. Age. 280: 47-9. Ja. 3, '14.

Hindu peril within the British empire. il. R. of Rs. 49: 237-9 F. '14.

Hindus in South Africa. Ind. 76: 573-4. D. 25, '13.

Indian immigration crisis in South Africa. S. N. Singh. Fortn. 101: 487-97. Mr. '14.

Labor war and racial war in South Africa. Outlook. 106:150*-1*. Ja. 24, '14.

Labour problem in South Africa. W: Blane. 19th Cent. 75: 700-8. Mr. '14.

My South African neighbors. Liv. Age. 281: 408-19. My. 16, '14.

South Africa and the British taxpayer. S. M. Mitra. 19th Cent. 75: 205-16. Ja. '14.

South African railroad strike. Ind. 77: 86. Ja. 19, '14.

Trying to calm the Hindus in South Africa. il. Lit. Digest. 48: 55-6. Ja. 10, '14.

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Alcohol and the empire. H. H. Johnston. Contemp. 107: 627-36. My. '15.

Antiquities

Meroë the royal city of Ethiopia. il. Sci. Am. S 79: 97-8 F. 13 '15

Concert by colored people . Outlook 109:905-6 Ap.21

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Free labour in tropical Africa. E. D. Morel. 19th Cent. 75: 629-43. Mr. '14.

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